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V.—THE SEGE OF TROYE.

INTRODUCTION.

The hitherto unpublished English version of the Trojan war entitled *The Sege of Troye* exists in the unique Oxford MS., Rawlinson D 82. *The Sege of Troye* occupies second position in the manuscript, being preceded by a brief prose redaction of Statius' *Thebaid* and followed by an extract from Gower's *Confessio Amantis*.¹ The version in question is an anonymous prose text of the fifteenth century,² written in the Southern dialect.³ The story, which is told in simple,

¹ The redaction of Statius' *Thebaid*, entitled *The Sege of Thebes*, extends from fol. 1a to fol. 10a; *The Sege of Troye*, from fol. 11a to fol. 24b; the extract from Gower's *Confessio Amantis*, entitled *The Court of Venus*, from fol. 25a to fol. 34a. The Court of Venus opens with v. 2377 of the eighth book of the *Confessio Amantis* (ed. G. C. Macaulay, E. E. T. S., ex. ser., LXXXII) and extends, with the omission of the lines to Chaucer (vv. 2941–2959), to v. 2970.

² Evidence that *The Sege of Troye* was written in the fifteenth century is to be found in the appearance of aphetic forms, such as crece (175, 14), longing (187, 32), lighting (194, 25), like (195, 22); of double consonants after a short vowel, as in goddis (179, 35), shippes (183, 5), fressh (188, 33), ravesshing (190, 3), and grettest (194, 34); in the survival of the strong conjugation in flowe (180, 32); of intervocalic *d* in fader (177, 23), togidre (179, 23), weder (188, 14); in the concurrence of the adverbial endings *es* and *st* in myddes (184, 22) and ayenst (175, 24); of *s* and *ce* in adverbs and nouns of French extraction, such as hens (176, 29), thens (187, 28), malis (176, 13), licens (179, 30), and licence (176, 17), defence (179, 20), avice (181, 13); of *h* and *th* in the third person pronoun (cf. p. 1, note 3); and of early and late French formations, such as aventur (180, 1), avice (181, 13) and aduerting (174, 22).

³ The dialect of *The Sege of Troye* is shown to be Southern by the appearance of *ō* as representative of W. G. *ā* in londe (175, 32), holding (189, 16), won (189, 26) and stone (199, 26); of *ū* as representative of the *i*-umlaut of O. E. *u* in lust (177, 2); of *ē* as representative of O. E. *ēa* in sle (183, 2), sleing (183, 23); of *ch* as representative of O. E. *č* in eueryche (180, 28), moche (189, 29); of O. E. *th* in writeth (174, 4), axeth (196, 23); of O. E. *n*

almost naive, language, and in a brisk, lively fashion, opens with the Argonautic Expedition and ends with the Destruction of Troy.

In the course of his narrative the author cites Guido five times (p. 174, l. 1; 175, 31; 177, 12; 184, 26; 199, 33), Dares twice (174, 2; 199, 32). A comparison of the English text with the *Historia Trojana* of Guido delle Colonne indicates that the former is, in the main, an epitomized redaction of Guido. The exact relation of *The Sege of Troye* to its Latin original is indicated in the following detailed comparison between the two.

*The Sege of Troye.**Guido.*¹

| | | |
|----------------|---|---|
| p. 174, l. 5 | < | Sig. a 1 rect. col. 2, ll. 23-30. |
| 174, 5-175, 2 | < | a 1 vers. 2, 29-a 2 rect. 1, 34. |
| 175, 2-10 | < | a 2 vers. 1, 17-2, 9. |
| 175, 11-12 | < | a 2 vers. 2, 13-16; 25-27. |
| 175, 12-16. | — | No parallel. |
| 175, 16-18 | < | a 2 rect. 1, 34-41. |
| 175, 19-22 | < | a 2 vers. 1, 32-2, 9. |
| 175, 23-27 | < | a 2 vers. 2, 13-28. |
| 175, 27-28 | < | a 3 rect. 1, 8-13. |
| 175, 29-31 | < | a 2 vers. 2, 28-a 3 rect. 1, 2. |
| 175, 31-32 | < | a 3 rect. 1, 3-5. |
| 175, 32-35 | < | a 3 rect. 2, 25-28; a 3 vers. 1, 7-8. |
| 176, 1-5 | < | a 3 rect. 1, 11-15. |
| 176, 5-7 | < | a 3 rect. 2, 18-22. |
| 176, 7-12 | < | a 3 vers. 1, 10-24. |
| 176, 12-31 | < | a 4 rect. 1, 20-2, 8. |
| 176, 32-177, 2 | < | a 4 rect. 2, 8-a 4 vers. 1, 15. |
| 177, 3-9 | < | a 4 vers. 1, 34-a 5 rect. 1, 4. |
| 177, 10-11 | — | No parallel. |
| 177, 11-18 | < | a 5 rect. 1, 23-37; a 5 vers. 1, 25-34. |

in the infinitive, beñ, (175, 7; 185, 16), and in the preterit plurals, wereñ (174, 8), tokeñ (177, 5); of the third person pronoun here (177, 5), her (178, 8) and hem (178, 7); and of the plurals, childereñ (185, 24), and breþereñ (182, 10).

¹All references to Guido are made to the Strassburg 1486 impression of the *Historia Trojana*.

*The Sege of Troye.**Guido.*

| | | |
|-----------------|---|---|
| 177, 19-178, 3 | < | a 6 vers. 1, 37-a 7 rect. 1, 9. |
| 178, 3-15 | < | a 2 rect. 1, 34-vers. 1, 2. |
| 178, 16-19 | < | a 6 vers. 1, 26-32. |
| 178, 19-35 | < | a 6 vers. 2, 33-a 7 rect. 1, 8. |
| 178, 35-36 | < | a 7 rect. 1, 39-2, 10. |
| 179, 1-9 | < | a 7 vers. 2, 8-b 1 rect. 1, 1. |
| 179, 10-13 | < | a 6 vers. 2, 41-a 7 rect. 1, 9. |
| 179, 14-16 | < | a 7 rect. 1, 35-19; a 7 vers. 2, 40- b 1 rect. 1, 1. |
| 179, 17-28 | < | b 1 vers. 1, 17-2, 37. |
| 179, 29-180, 6 | < | b 2 rect. 1, 1-2, 38. |
| 180, 7-8. | — | No parallel. |
| 180, 9-35 | < | b 2 rect. 2, 27-b 3 rect. 1, 40. |
| 180, 35-181, 2 | < | b 2 rect. 1, 43-2, 24. |
| 181, 3-5 | < | b 3 rect. 1, 33-2, 4. |
| 181, 6-8. | — | No parallel. |
| 181, 9-21 | < | b 3 rect. 2, 5-32. |
| 181, 21-25. | — | No parallel. |
| 181, 26-30 | < | b 3 vers. 1, 12-42. |
| 181, 30-31. | — | No parallel. |
| 181, 32-182, 3 | < | a 3 vers. 1, 20-a 5 rect. 1, 15. |
| 182, 3-14 | < | b 3 vers. 1, 35-b 4 rect. 1, 38. |
| 182, 14-19 | < | b 4 rect. 2, 13-32. |
| 182, 20-183, 29 | < | b 4 vers. 1, 9-b 6 vers. 2, 1. |
| 183, 30-33 | < | b 6 vers. 2, 1-7. |
| 183, 33-34 | < | c 1 rect. 2, 1-3. |
| 183, 34-184, 14 | < | c 1 vers. 1, 24-2, 15. |
| 184, 14-185, 9 | < | c 1 vers. 2, 15-c 2 vers. 1, 39. |
| 185, 10-12 | < | c 1 vers. 2, 12-15. |
| 185, 12-14 | < | c 2 rect. 1, 38-42. |
| 185, 14-15 | < | c 2 rect. 2, 28-30. |
| 185, 15-17. | — | No parallel. |
| 185, 17-18 | < | c 2 rect. 1, 3-10. |
| 185, 18-19. | — | No parallel. |
| 185, 19-22 | < | c 2 rect. 2, 35-c 2 vers. 1, 3. |
| 185, 22-29 | < | c 1 rect. 2, 17-c 1 vers. 1, 21. |
| 185, 30-186, 21 | < | c 3 rect. 1, 21-c 3 vers. 2, 21. |
| 186, 22-25. | < | No parallel. |
| 186, 26-187, 1 | < | c 3 vers. 2, 29-c 4 rect. 2, 22. |
| 187, 1-4. | — | No parallel. |
| 187, 5-10 | < | c 4 vers. 1, 25-2, 31. |
| 187, 11-26 | < | c 5 rect. 1, 34-c 6 rect. 2, 21. |
| 187, 26-28 | < | c 6 rect. 2, 35-c 6 vers. 1, 2. |

*The Sege of Troye.**Guido.*

| | | |
|-----------------|---|--|
| 187, 29-34 | < | c 6 rect. 1, 20-33. |
| 188, 1-5. | — | No parallel. |
| 188, 6-12 | < | d 2 vers. 1, 11-17. |
| 188, 13-22 | < | d 2 vers. 2, 21-d 3 rect. 1, 26. |
| 188, 23-24 | < | d 3 rect. 1, 36-39; d 3 vers. 2, 19-24. |
| 188, 25-189, 29 | < | Dares (cf. pp. 165 ff.). |
| 189, 29-32 | < | d 6 rect. 1, 36-38. |
| 189, 32-33 | < | Dares (cf. pp. 165 ff.). |
| 189, 34-35. | — | No parallel. |
| 190, 1-17 | < | d 6 vers. 1, 27-e 1 rect. 2, 20. |
| 190, 18-23. | — | No parallel. |
| 190, 23-25 | < | e 1 rect. 1, 35-2, 10. |
| 190, 26-191, 1 | < | e 3 rect. 2, 24-e 3 vers. 2, 8. |
| 191, 1-8. | — | No parallel. |
| 191, 8-11 | < | f 5 vers. 1, 35-39; f 6 rect. 2, 12-15. |
| 191, 11-12. | — | No parallel. |
| 191, 13-15 | < | e 3 vers. 2, 12-24. |
| 191, 15-17. | — | No parallel. |
| 191, 18-20 | < | g 1 rect. 1, 1-16. |
| 191, 21-26 | < | g 1 rect. 2, 19-26. |
| 191, 28-31 | < | g 1 rect. 2, 22-g 2 vers. 1, 37. |
| 191, 32-34 | < | g 2 vers. 1, 6-33. |
| 192, 1. | — | No parallel. |
| 192, 1-3 | < | g 3 rect. 1, 40-2, 2; g 4 vers. 1, 8-9. |
| 192, 4. | — | No parallel. |
| 192, 4-6 | < | e 1 rect. 2, 1-10; g 3 rect. 1, 2-3; g 4 rect. 2, 25-28; g 4 vers. 2, 25-28. |
| 192, 7-9 | < | g 3 rect. 1, 40-2, 14; g 4 vers. 2, 31-38; h 4 rect. 2, 43-49; i 1 rect. 1, 14-16; k 5 vers. 2, 1. |
| 192, 10 | < | g 5 rect. 1, 8-15; g 5 rect. 2, 6-8. |
| 192, 10-11 | < | i 4 vers. 2, 20-22; g 5 vers. 1, 23-36. |
| 192, 12-14 | < | i 4 vers. 2, 19-24; k 5 vers. 2, 1-5. |
| 192, 15-16 | < | i 4 vers. 2, 25-27; k 5 vers. 2, 5-8. |
| 192, 17-19 | < | i 5 rect. 1, 16-19. |
| 192, 19-20. | — | No parallel. |
| 192, 20-21 | < | k 4 vers. 1, 8-16; k 5 rect. 2, 39-42. |

*The Sege of Troye.**Guido.*

| | | |
|----------------|---|--|
| 192, 21 | < | h 4 rect. 2, 10-18. |
| 192, 22 | < | g 5 rect. 1, 8-15; h 6 rect. 2, 20-21. |
| 192, 22-28 | < | i 4 vers. 2, 19-24; k 5 vers. 2, 1-5. |
| 192, 29-31 | < | i 4 vers. 1, 3-9. |
| 192, 31-33 | < | k 2 vers. 1, 13-15. |
| 192, 34-193, 9 | < | e 6 rect. 1, 23-2, 23. |
| 193, 10-14 | < | i 1 rect. 1, 14-18. |
| 193, 15 | < | h 6 rect. 1, 33-41; h 6 vers. 1, 1-2; i 5 rect. 1, 21. |
| 193, 15-17 | < | h 6 rect. 2, 28-30; h 6 vers. 2, 35-43. |
| 193, 17-20 | < | i 1 rect. 1, 14-17. |
| 193, 20-22 | < | i 1 rect. 1, 16-18. |
| 193, 23-35 | < | i 1 rect. 1, 20-i 1 vers. 1, 8. |
| 193, 35-37 | < | m 1 rect. 1, 5-m 4 rect. 1, 31. |
| 194, 1-5 | < | i 5 rect. 1, 16-17. |
| 194, 5-6 | < | i 5 rect. 2, 29-15 vers. 1, 2. |
| 194, 16-21. | — | No parallel. |
| 194, 21-22 | < | i 3 vers. 1, 5-10. |
| 194, 22-24 | < | k 4 vers. 2, 2-4; i 6 rect. 1, 11-14. |
| 194, 24-26. | — | No parallel. |
| 194, 27-195, 3 | < | i 6 rect. 1, 16-i 6 vers. 1, 4. |
| 195, 3-5 | < | k 1 rect. 1, 29-40. |
| 195, 5-8. | — | No parallel. |
| 195, 9 | < | i 4 vers. 1, 11-24. |
| 195, 10-28 | < | i 6 vers. 1, 4-k 1 rect. 1, 16. |
| 195, 29-197, 3 | < | k 2 vers. 1, 4-k 3 rect. 1, 10; k 3 rect. 2, 9-k 4 rect. 1, 36. |
| 197, 1-3 | < | k 4 rect. 2, 24-28. |
| 197, 4-9 | < | k 5 vers. 1, 17-42; k 5 vers. 2, 8-k 6 rect. 2, 11. |
| 197, 10-16 | < | k 6 vers. 1, 33-36; k 6 vers. 2, 6-17. |
| 197, 27-198, 7 | < | l 3 vers. 1, 20-l 4 rect. 1, 6. |
| 198, 8-20 | < | l 4 rect. 2, 26-l 4 vers. 2, 13. |
| 198, 21-199, 3 | < | m 1 rect. 1, 38-m 1 rect. 2, 8; m 1 rect. 2, 41-m 2 rect. 1, 36; m 3 rect. 2, 5-10, 30-41. |
| 199, 4-20 | < | m 4 vers. 2, 25-m 5 vers. 2, 26. |
| 199, 21-23 | < | m 5 vers. 2, 27-m 6 rect. 1, 14. |
| 199, 24 | < | m 6 rect. 1, 42-43. |
| 199, 24-26 | < | n 1 rect. 1, 8-21. |

| <i>The Siege of Troye.</i> | | <i>Guido.</i> |
|----------------------------|---|----------------------------------|
| 199, 26-28 | < | m 5 vers. 2, 6-25. |
| 199, 30-31 | < | n 1 rect. 1, 38-n 1 vers. 2, 16. |
| 199, 31-33 | < | n 3 vers. 1, 23-o 6 rect. 2, 17. |
| 199, 33-200, 3 | < | Dares (cf. pp. 165 ff.). |
| 200, 3-4. | — | No parallel. |
| 200, 4-6 | < | n 2 rect. 1, 34-n 2 vers. 1, 8. |
| 200, 6-8 | < | n 2 rect. 1, 12-28. |
| 200, 8-9. | | No parallel. |

As may be gathered from the foregoing table, the English redactor has abridged the contents of his original throughout. Of Guido's sixty-four books¹ he has consulted but thirty-seven, leaving the twenty-seven that remain entirely unheeded. Of the thirty-seven books consulted he has, moreover, reproduced to a degree at all approaching fulness but four (lib. I, II, V, VI), the remaining thirty-three being either epitomized, as in the case of twelve (XXXIII-XXXV, XXXVII, XXXIX-XLII, XLIV, XLVII-XLIX), or reproduced only in part, as in the case of the other twenty-one (III, IV, VII, IX-XI, XIII-XV, XIX, XX, XXIII, XXVI, XXXI, XXXIII, XLVI, L, LI, LIII-LV). In general the redactor omits and abbreviates more and more as his story advances. Thus he reproduces much less fully the Latin account of the Siege of Troy (chaps. IX-XV; Guido, XXXIII-LIV) than he does the Latin account of events prior to the Siege (I-VIII; Guido, I-XXXII) and entirely omits Guido's concluding account of the Return of the Greeks (LVII-LXIV).

The character of the redactor's abridgments is not, however, such as to indicate that he was at all deficient as a story-teller. With a due sense of the natural limitations of his theme he has omitted all needless digressions and episodes, such as Guido's moral reflections and learned dis-

¹ The number of books found in the Strassburg 1486 impression. The numbering differs in different impressions.

quisitions,¹ his personal descriptions of the principal Greeks (e 1 vers. 2, 3—e 2 rect. 2, 31) and Trojans (e 2 rect. 2, 33—e 3 rect. 1, 40), and his story of the love of Troilus and Briseida (i 2 rect. 1, 25—i 4 rect. 2, 15), of the displacement of Agamemnon by Palamedes (k 1 rect. 1, 21—k 1 vers. 2, 17), and of the Return of the Greeks. A desire for brevity and dispatch appears, in like manner, to have dictated his omission of a large number of Guido's repetitious speeches and tedious accounts of battles, and his reduction of the remainder to a much smaller compass than they occupy in his original.² In short, by skilful excision and judicious fusion the redactor has boiled down the contents of Guido to less than one-tenth of its original bulk.

Save for this constant habit of abbreviation, the English author, except in two passages shortly to be considered, reproduces his Latin text with essential fidelity.³ Such

¹ Such as Guido's reflections upon the sudden passion of Medea for Jason (a 5 vers. 1, 37—a 6 rect. 1, 31) and of Helen for Paris (d 3 rect. 2, 32—d 3, vers. 1, 41), and upon Jason's faithlessness to Medea (b 1 rect. 1, 1—2, 15); and his disquisitions upon the origin of various proper names (a 1 vers. 1, 28—2, 28; a 3 vers. 2, 14—a 4 rect. 1, 17), upon the golden image of Apollo (e 4 vers. 1, 34—2, 43), and the beginnings of idolatry (e 5 rect. 1, 1—e 6 rect. 2, 23), etc.

² He reduces, for example, Guido's innumerable speeches to four and his nineteen distinct engagements to six. The speeches of Antenor to Peleus, Telamon, Castor and Pollux, and Nestor (c 3 vers. 1, 38—c 4 vers. 1, 22), of Deiphobus, Helenus, and Troilus to Priam (d 1 rect. 1, 19—d 2 rect. 2, 43), of Priam to the Trojan princes (d 2 vers. 1, 26—2, 21), and of Agamemnon to the Greek leaders (e 3 vers. 2, 28—e 4 rect. 2, 22) are omitted outright. All the others are greatly abridged. Only in two instances does the translator introduce additional speeches of his own. Thus he makes Jason repeat to Peleus (181, 30—182, 4) the account of the indignities sustained by the Argonauts at the hands of Laomedon already related (176, 7—177, 2), in accordance with Guido (a 4 vers. 2, 32—a 5 rect. 1, 3), and represents (187, 20—24) Hector as addressing to Paris a portion of the speech which in Guido (c 5 vers. 2, 14—c 6 rect. 2, 15) he directed entirely to Priam.

³ Cases of close verbal parallelism are not infrequent. The English "viol" (179, 21) translates the Latin "fialam" (b 1 vers. 2, 19); the

variations in substance as he allows himself are of very minor importance and appear to indicate that he read large sections of Guido at a time and then reproduced them from memory.¹ Only on three occasions does he introduce details for which no hint exists in Guido. Thus (180, 27) he designates the dragon's teeth "cursed seed," and states that armed men sprang up therefrom through "might of þe deuell;" he relates (181, 21-25) that Jason afterwards de-

English "þe withholding" (186, 19), the Latin "detentor" (c 3 vers. 2, 13); "restitucion" (186, 36), the Latin "restitutione" (c 4 rect. 2, 19); "if hit lust you" (187, 26), "si placet" (c 6 rect. 2, 36); "in a poer sowdiours array" (195, 34), "inermis" (k 2 vers. 1, 18).

¹ Thus in the English text (179, 19-20) Medea does not, as in Guido (b 1, vers. 2, 21-22), instruct Jason to anoint himself with a certain salve when about to encounter the bulls, but performs this office for him herself prior to his departure for the isle of the Golden Fleece; Jason (180, 3-5) does not set forth to the isle alone, as in Guido (b 2, rect. 1, 34-38), but is attended by Hercules and other companions; Hercules (182, 5-11), instead of going of his own accord to report to Telamon, Castor, Pollux, and Nestor the injuries sustained by the Argonauts at the hands of Laomedon (b 3, vers. 2, 3-8), is sent on that errand by Peleus; the name Pylos (182, 11) is applied by the English redactor to Nestor, not, as in Guido (b 4, rect. 1, 25-28), to the kingdom of Nestor; the Greeks (182, 15), about to depart on their first expedition against Troy, assemble "in a faire grene playne," not, as in Guido (b 4, rect. 2, 13-14), at the port of Thessaly "cum . . . virent prata variorum florum coloribus illustrata"; after the Greeks have landed at Simois, Castor (182, 29) advances against Troy while Peleus (183, 16-17) remains behind by the ships, whereas in Guido (b 4, vers. 2, 41-43) the case is exactly reversed; in the English text it is Hercules (183, 4), not Peleus (b 4, vers. 1, 38-2, 2), who promises rich booty to the Greeks in case they capture the city; it is Castor (183, 10-13), not Nestor (b 5, rect. 1, 26-2, 10), who is the first to engage the Trojans, and Telamon, not Nestor, who comes to the rescue; finally, Hercules (183, 22) does not, as in Guido (b 5, rect. 2, 8-22), slay Laomedon unaided, but with the assistance of other Greeks; though a mistaken identification of Hector's dead body with a golden statue of Hector (i 6, vers. 1, 40-2, 2), the English redactor is led (196, 5-7) to represent the body, not the statue, as gazing "fresshly and sternely" upon the beholder "with sword drawne in honde"; Achilles (198, 4-5) is slain by an unnamed warrior "vnder fote," not, as in Guido (l 3, vers. 2, 26-28; l 4, rect. 1, 3-5), by Paris and his attendants.

sented Medea and her two children "and toke anoþer lady;" and (185, 25-26) that Ganymede and Polydorus were sons of Priam. These details he evidently extracted from current tradition.¹ To an evident misreading of Guido's account (n 2 rect. 1, 34 ff.) of the quarrel between Æneas and Antenor is to be ascribed the incorrect statement (200, 4) that Æneas slew Antenor.

In two passages, however, the author of *The Sege of Troye* has, contrary to the practice of any other English redactor of Guido,² made direct use of Guido's ultimate source, the

¹ Thus the devilish origin of the dragon's teeth was unquestionably suggested by the Christian tradition with regard to the seed of Cain (cf. O. F. Emerson, *Modern Lang. Publ.*, xxi, No. 4, 1906, pp. 831 ff.); the story of the fate that overtook Medea and her children is, of course, told by Euripides; and mention of Polydorus as a son of Priam is made by Virgil, *Aen.*, iii, 43, and Dictys, ii, 20, 22, 27. From what source the author derived his notion that Ganymede was also a son of Priam it is not possible to determine. According to one tradition (Cicero, *Tusc.*, i, 22, Euripides, *Troad.*, 822), Ganymede was son to Laomedon, from whom the transfer to Priam might easily have been accomplished.

² All other English versions of the story of Troy are derived either from Benoît or Guido or both. From Benoît come *The Seege of Troye*, ed. C. H. Wager, New York, 1899, and the Troy materials in Gower's *Confessio Amantis*, ed. G. C. Macaulay, 1901, E. E. T. S., ex. ser., lxxxi, lxxxii; from Guido *The Gest Historiale of the Destruction of Troy*, ed. Panton and Donaldson, 1869 and 1874, E. E. T. S., xxxix and lvi, the two anonymous metrical fragments formerly ascribed to Barbour, ed. K. Horstmann, 1886, "Barbour's des schott. Nationaldichters Legendensammlung," ii, 217 ff., Lydgate's *Troy Book*, now in process of preparation for the E. E. T. S., and the anonymous poem contained in ms. Laud 595, ed. J. E. Wülfing, 1902-3, E. E. T. S., cxxi, cxxii; and from both these authors Chaucer derived the materials which he used, to supplement Boccaccio, in his *Troilus and Criseyde*. Vid. E. T. Granz, 1888, "Ueber die Quellengemeinschaft des me. Gedichtes *Seege oder Batayle of Troye* u. des mhd. Gedichtes vom troj. Kriege des Konrad von Würzburg" and Wager, "The Seege of Troye," p. xli ff.; G. L. Hamilton, 1905, "Gower's Use of the Enlarged *Roman de Troie*," *Modern Language Publications*, xx, 179 ff.; W. Boch, 1883, "Zur Destruction of Troy," pp. 5 ff., and H. Brandes, 1885, "Die me. Destruction of Troy u. ihre Quelle," *Englische Studien*, viii,

De Excidio Trojae Historia of Dares Phrygius.¹ Evidence of this supplementary reversion to Dares is to be found, not in the English author's two references to Dares, which were, in all probability, simply copied from Guido,² but in the presence in the two passages in question of details absent in the latter but present in the earlier historian.

Thus in the first of these two passages (188, 13-189, 35), which treats of the Rape of Helen, the English author agrees with Dares³ and differs from Guido in respect to the following particulars. He states (188, 15-24), in the first place, that Paris, on his arrival in the isle "Citheroñ," visits "a temple of Diane, the grete goddess." Guido (d 3 rect. 1, 20-21) represents this temple as sacred to Venus ("Erat autem in hac insula citherea quoddam templum in honore veneris"); Dares (cap. ix), who likewise mentions a "fanum Veneris," alone adds the significant remark that Alexander there sacrificed to Diana ("Dianae sacrificavit"). In the second place, the English description of Paris' demeanor in the temple after the arrival of Helen finds an exact analogue in Dares, none whatsoever in Guido. Thus Paris (188,

398 ff.; G. L. Hamilton, 1903, a note on Lydgate's sources, "Chaucer's Indebtedness to Guido delle Colonne," p. 14, note 1; D. Kempe, 1901, "A Middle English Tale of Troy," *Englische Studien*, xxix, 1 ff., and E. Wülfing, "Das Laud *Troy book*," *ibid.*, 374 ff.; J. W. Broatch, 1898, "The Indebtedness of Chaucer's *Troilus* to Benoît's *Roman*," *Journal of Germanic Philology*, II, No. 1, 14 ff., and Hamilton, *op. cit.*, *passim*.

¹ Thus Guido derived the main substance of his *Historia* from Benoît de Ste. More, who, in his turn, based the earlier portion of his *Roman de Troie* upon Dares, the later portion upon Dictys.

² In both instances Dares is cited in immediate conjunction with Guido, first (174, 2) as authority for the story of Jason and Pelleus, and secondly (199, 32) for the story of the Return of the Greeks. Since Dares (cap. i) devotes but a few lines to the story of Jason and Pelleus and says nothing whatsoever of the Return of the Greeks, it is quite evident that the English author has simply borrowed his Dares citations from Guido who cites that author constantly.

³ Ed. F. Meister, Leipsic, 1873.

29-189, 1) "made his walke and stacions" in the temple, "casting alwey his eye and sight priuely toward the fayre Elyñ." The latter, on her part, "seing this fressh lusty Paris so wel demenyng in his aray, walking alwey beside to and fro, sodenly was so sette in hir hert þat all oþer thinges she foryete." Just so Dares (x): "[Alexander] conscius formae suae in conspectu eius ambulare coepit cupiens eam videre." Guido, on the other hand, has nothing whatsoever to say of Paris' walking up and down in the temple, but writes (d 3 vers. 2, 27 ff.) merely "quam vt vidit inuidit dum de facili facibus accensis veneris in veneris templo desiderio fluctuat anxioso." In the third place, Dares (x) alone presents a parallel to the English statement (189, 14) that, when Paris and Helen had exchanged greetings, Paris charged "his shipmeñ that his shipp were vnder saile." Finally, the source of the English passage (189, 27-28; 32-33), "Priamus ful glad in hert fore þe taking of Elyñ, trusting by hir to haue hadde ayeñ his suster . . . lete aray and ordeine þe mariage bitweñ Paris and Elyñ" is clearly to be found in Dares' words (xi), "Priamus gavisus est sperans Graecos ob causam recuperationis Helenae sororem Hesionam reddituros. Helenam . . . Alexandro conjugem dedit." Guido mentions neither the marriage nor the hope expressed by Priam with regard to the return of Hesiona.

Still further evidence of the dependence of the English text upon Dares occurs in a second passage, in which the author, like Dares, ends his story of the Trojan war with an exact summary of the Greek and Trojan slain. Compare the English words (199, 33-200, 3), "But fro þe lying of þe sege into þe ende weř slayñ oñ þe Grekes party viij^c! vij^c xvj meñ; and oñ þe Troians party weř slayñ vj^c! and ix^c meñ" with the Latin (XLIV) "ruerunt ex Argivis . . . hominum milia DCCCLXXXVI et ex Troianis ruerunt . . . hominum milia DCLXXVI." This summary of the slain does not occur in

Guido, who derived his account of the Capture of Troy from that later portion of Benoît which is based upon Dictys.¹

The foregoing investigation of the sources of *The Siege of Troye* has, for purposes of clearness, been conducted upon the assumption that the English author had direct recourse to Guido and Dares, and that he was himself responsible for the evident union therein of materials extracted from these two authors. There are, however, strong reasons to believe that such was not the case, but that the author was simply translating a French original in which this same combination of materials derived from two separate sources had already been effected.² Presumptive evidence of the French origin of the English text is to be found in the general prevalence of translation from the French in fifteenth-century England; in the fact that the only other English prose version of the story of Troy, viz., Caxton's *Recuyell of the Historyes of Troye* is itself a fifteenth century translation from the French;³ in the absence of any indication of the use of Dares in any other English version of the tale of Troy;⁴ and in the known existence of contemporary French versions of that

¹ Benoît abandons his earlier source, Dares, before the point at which that historian ends and relates (*Roman de Troie*, vv. 24329-30108) the story of the Capture and Destruction of Troy, as well as of the Return of the Greeks, according to Dictys.

² The present writer has as yet made no search for a possible French original, but he hopes to do so in the near future.

³ Viz., from Raoul Lefevre's *Recueil des Histoires de Troie*.

⁴ Although English authors down to the time of Lydgate constantly cite Dares, it is clear that, with the exception of Joseph of Exeter who wrote in Latin, no one of them ever possessed a first hand acquaintance with that author but that each of them derived his knowledge of the earlier historian only through the medium of Benoît and Guido. Only in the case of the author of *The Seege or Batayle of Troye* has any attempt been made to demonstrate a direct acquaintance with Dares. Zietsch's contention in favor of this position (op. cit., p. 10, note 5) has, however, been sufficiently refuted by Granz and Wager (op. cit. ibid).

author.¹ More positive evidence to the same effect is afforded by the presence in *The Sege of Troye* of a large number of French words and phrases, and of other indications of French extraction. Among the less common French words used by the author are: abasshed (196, 8); amenesed (193, 20); aspies (192, 7); busschement (182, 31); certen (174, 16); cofre (179, 5); contremured (184, 31); dewtees (188, 22); distroubled (184, 2); dyueneras (185, 27); enbasset (186, 14); englewe (179, 22); enyoise (174, 23); eschue (195, 7); flawme (178, 5); fraunchise (174, 30); gouernaunce (193, 4); governour (175, 32); harneys (191, 17); importable (177, 34); iourneyes (177, 27); large (177, 33); logges (197, 7); magre (176, 26); mascolde (184, 30); oynement (179, 20); perish (178, 12); planchettes (185, 2); possede (174, 23); posternes (185, 1); preised (177, 21); purchas (185, 28); reward (177, 23); saue condite (176, 18); sepultur (195, 10); sermonyng (180, 3); skarmeshith (183, 1); sollempnite (188, 30); stacions (188, 30); stuff (184, 23); supportacion (175, 13); turmentyng (189, 2); verry (175, 5); voides (176, 21); ymagened (175, 26).² In all, the proportion of French to

¹ P. Meyer (*Romania*, xiv, 42) quotes the opening portion of a French prose translation of Dares contained in a fourteenth century compilation of ancient history (ms. Bibl. Nat., fr. 12586.)

² Other French words are, accorded (198, 24); achewe (175, 9); aggreued (176, 23); apese (190, 8); askope (200, 6); assay (191, 10); assent (179, 1); asstonied (196, 8); avayle (178, 2); aventur (185, 1); avise (175, 25); avised (177, 33); batail (183, 2); causes (177, 26); certefying (189, 26); chambur (181, 15); charge (177, 34); chef (190, 16); chere (177, 9); colored (195, 23); comons (198, 26); compasse (184, 21); compassed (174, 25); conceyving (175, 15); conseruing (195, 14); corage (183, 10); crece (175, 14); damage (198, 24); demenyng (188, 34); despite (184, 7); disconfite (183, 16); disconfitur (194, 24); disporte (177, 9); eir (180, 21); enprize (178, 20); ensurans (179, 10); ensured (178, 30); entent (178, 33); ese (185, 32); feld (195, 6); fers (183, 16); fortune (188, 16); fortunied (189, 26); gise (176, 17); grisfull (180, 12); infortune (176, 25); inspexion (175, 34); labored (176, 8); laboure (176, 11); leysour (181, 19); licence (176, 17); malis (176, 14); maner (178, 9); mased

English words in *The Sege of Troye* is, exclusive of words that express grammatical relationship, in the neighborhood of three to one.

Indications of French origin are likewise to be found in the French phrases in the English text. Such are "at þe last" (174, 7), cf. O. F. "au derrenier;"¹ "maner of"² (174, 10), cf. "de maniere;"² "hole estat rial" (174, 11); "blode rial" (177, 20); "toke to wife" (174, 15), cf. "prendre à feme;" "do make" (175, 30), used by Caxton in his *Eneydos*³ (87, 32) to translate "auoit faict;" "toke leue" (188, 13), cf. "prendre congie;"⁴ "of malis" (176, 12), "of newe" (184, 11), "of fortune" (188, 16), cf. "de malice," "de fortune;" "malgre oure lust" (176, 26); "stonde at large" (177, 34), cf. "au large;"⁵ had leuer (178, 22), used by Caxton ("had lieuer," *ibid.*, 34, 1) to translate "ayma mieulx;" "was in keping" (180, 6), "were in doing" (196, 3), cf. the French gerund construction (en + pres. part.), employed, of course, in a different sense; "by craft of" (181, 7), cf. "par force de;" "in þe poynte of the day" (189, 15), cf. "au point du jour;" and "like as" (196, 10), cf. "come se." To a translator's attempt to mediate between the French and

(184, 2); menys (178, 31); meued (187, 7); meyne (180, 33); moustred (182, 15); mysplested (187, 2); nevowe (174, 24); noyse (194, 30); ordeyning (195, 10); ordenaunce (188, 11); paas (180, 12); part (192, 5); party (198, 11); passeden (183, 23); passing (177, 13); peraventure (183, 3); perfite (174, 9); performed (185, 10); peyne (194, 16); playne (183, 29); plesaunce (177, 11); poynte (189, 15); prece (196, 11); preue (182, 24); priuely (179, 18); prosses (199, 33); pursute (190, 16); purveied (191, 29); rased (180, 25); releve (192, 16); reme (174, 9); remeve (176, 18); repaired (190, 14); repreue (178, 23); resonable (174, 9); rial (174, 12); simple (187, 33); sotel (184, 19); sowdiours (195, 34); strange (176, 31); terme (192, 26); trete (192, 15); vengeable (186, 16); vitaille (188, 11); volunte (193, 29); werre (176, 17); yssed (183, 10).

¹ Vid. F. H. Sykes, *French Elements in Middle English*, Oxford, 1899, p. 52.

² *Ibid.*, p. 60.

³ Edited by W. T. Cully, *Early English Text Society*, ex. ser., LVII.

⁴ *Ibid.*, p. 18.

⁵ *Ibid.*, p. 46.

native idiom appears due a large number of anacolutha (182, 14; 196, 14; 199, 27) and of participial (177, 31; 185, 22; 188, 1; 188, 13) and ablative absolute (178, 8; 178, 12; 183, 32) constructions, which are neither French nor English.

Presumably due, in part at least, to the exigencies of translation is, finally, the large number of doublets or word pairs in *The Sege of Troye*. These doublets consist (1) of two French words, (2) of one French and one native word, and (3) of two native words. Instances of (1) are possede and enyoysse (174, 23); supportacioñ and labour (175, 13); failed and cessed (180, 16); avise and counsell (186, 7); message and enbasset (186, 3); sollempnite and vigil (188, 20); costumes and dewtees (188, 22); assembling *and* mostring (191, 14); rule and governaunce (193, 4); obsequijs and vigiles (195, 11); sacrafices and obseruaunces (196, 4); asstonyed and abasshed (196, 8); basshed and exiled (200, 6). Instances of (2) are menys and weyes (178, 31); fulfill *and* acheue (179, 8); othe and ensurans (179, 10); tyme and leysour (181, 19); distroubled and mased (184, 2); reedefy and bilde of newe (184, 10); markes and mesures (184, 20); ese and welthe (185, 32); perteyning and longing (188, 4); hate *and* envy (192, 24); skarmished and fought (192, 25); name and fame (193, 2); did and performed (193, 9); amenesed and lost (193, 20); destroied and lost (193, 35); false bileue and idolatri (194, 11); porters and kepers (199, 19). Instances of (3) are blode and berthe (177, 26); named and knoweñ (186, 11); wil and lust (186, 21); foryete and leide aside (188, 32); sorowe and car (194, 32).¹

¹ Although the employment of doublets occurs in original as well as in translated texts, it is quite possible that the practice may, in part at least have originated and it is certain that it prevailed more generally in the latter case than in the former. Thus as a general rule doublets occur less frequently in original works, as the *Hymn of Caedmon* and the *Prologue to the Canterbury Tales* (examined by O. F. Emerson, *Modern Language Notes*,

It accordingly appears probable, from the frequent employment of Gallicisms in the English text, from the occurrence of such unnaturalized expressions as *malgre* (176, 26), *sermonyng* (180, 3), *sollempnite* (188, 30), *amenased* (193, 20), and *sepultur* (195, 10), and from the peculiarly sprightly and vivacious tone of the narrative, that *The Siège of Troye* was derived from Guido and Dares not directly but through an intermediary French version.

1893, pp. 403 ff.), than in translations, as the Alfredian Bede (cf. J. M. Hart, *An English Miscellany*, Oxford, 1901), the Romaunt of the Rose (cf. Kittredge, *Studies and Notes in Philology and Literature*, I, 61 ff.), Berner's translation of Froissart (cf. W. P. Ker, *Studies in Mediæval Literature*, p. 165), and the Book of Common Prayer (cf. Emerson, *op. cit.*, p. 407). Caxton in his translations from the French regularly renders one French word by two English synonymus. In the *Eneydos* (E. E. T. S., ex. ser., LVII), for example, "*la force troyanne*" is translated "the force and the strengthe of the troyians" (13, 9); "*peu de dommaige*," "lytyl damage and hurte" (13, 12); "*magnifeste*," "shewe and manyfeste" (19, 27); "*dabbandoner*," "to habandonne and leve" (29, 4); "*naissance*," "nayssaunce and byrthe" (27, 1); "*chacer*," "chasse and hunte" (51, 36); "*prins en grant hayne*," "hate and haue enuye" (68, 7). Moreover, this practice of writing doublets abounds, as we know, in Old French (cf. R. Grosse, "Der Stil Crestien's von Troies," *Französische Studien*, I, 238; F. Heinrich, "Ueber den stil von Guillaume de Lorris und Jean de Meung," *Ausgabe u. Abhandlungen*, XXIX, 42, and Caxton himself frequently retains these French doublets as when he translates "*rompu, viole, ne brise*," "rented, vyolated ne broken" (*En.*, 36, 33); "*construed, edyfyed, and made*" (*ibid.*, 59, 19); and "*voulu subinger a servir et soubzmectre*," "subdued and submitted herself" (*ibid.*, 111, 20). While, therefore, there can be no doubt that the practice of using doublets had from very early times become a recognized feature of native style—Caxton, for example, making free use of them in his original preface to *Lefevre's Recueil*, as well as in his translation of that work—and may have been originally employed, as Dr. G. P. Krapp of Columbia has suggested, by pulpit orators, it is nevertheless clear that the effort of the translator to find a word adequate to render his original frequently resulted in the employment of doublets and that the conspicuous presence of this phenomenon in *The Siège of Troye* may therefore be regarded as one among the many indications of his use of a French source.

TREATMENT OF MS.

In the text all manuscript contractions have been expanded in italics, the use of capitals has been normalized, paragraphs and punctuation introduced, and the separated elements in compounds such as “where vppon,” “with stonde,” “thorgh oute,” written as one word. Otherwise the reproduction of the manuscript is exact, save that no attempt has been made to reproduce a horizontal stroke through the loop of final b’s, h’s, and ll’s, and an occasional flourish above final pp’s. Three special letters were cut to represent \bar{r} , \bar{m} , and \bar{n} , which regularly replace the plain letter at the end of words.

THE SEGE OF TROYE.

[NOW FIRST PRINTED ACCORDING TO THE UNIQUE MS.
RAWLINSON D 82.]

[I. Of Eson and his brother Pelleus, and how Pelleus sent
his nephew Jason in search of the Golden Fleece.]

[*Fol. 11a.]

* Here bigynneth the Sege of Troye.

As the noble and worthi clerke Guydo writeth in his boke
5 and declareth, and so doeth þe famous clerk Dares also, how
that som tyme in Thesaile there was a king called Eson, which
list not in his yonge and lusty daies to take no wife, but at þe
last was so ferre growen in age that his wittes weren not moost
perfit ne right resonable for to rule and gouerne his reme ne
10 his peple, but he was fall in a maner of dotage fore age. ffor
which cause he resigned bothe crowne and septr with hole
estate rial to his broþer called Pyllios.

But as clerkes seyn þat after by enchaument and craft of
medecyñ he was restored ayeñ to youth and lustynesse, and
15 toke to wife one Medea, vppoñ whom he gate a soñ þat was
called Jason, þat, whañ he drewe to a certen of age, was com-
mitted to þe rule and gouernaunce of his vncl Pelleus. The
which bi prosses of yeris was holdeñ so noble and worthi of
honde þat his name spronge so wide and ferre that euery mañ
20 had grete ioye to here speke of his worthinesse and of his
persone.

Pelleus, aduerting and casting in his mynde howe himself
and his yssue might possede and enyoise þe crowne and dig-
nite perpetualli, and to exclude his nevowe Jason foreuer,
25 compassed ful many a diuerse wey in his mynde to þe confusion
and destruxion of his seid cosyñ, holding him vpp alwey with

faire flatery, and shewed hole love outward where there was ful dedely hate inward, saying to him vppoñ a day in the presence of al his barons in this wise: “Nevowe Jason, thy grete renowne and worthinesse sprongeñ so wide in euery contrey causeth me euery¹ heavenly² and erthly ioy. But, 5 Jason, for to haue thi worthinesse sprongen wider, and more largely and oponly to beñ knowe, and as a conquerour for-
 [*Fol. 11b.] euer to beñ dredde in euery contrey,* I haue founde a wey, trusting fully that thogh thi manhode hit shall well acheue within short tyme.” 10

Jason, ful desirouse of manhode an worthinesse, thonked gretly his vnclē, praying him to late him haue knowlage thereof so þat by his supportaciōn and labour he might be thefeāt in crece and forthering of his name.

Pelleus, conceyving well his corage and manhode, seid to 15 him in this wise: “Cosyn, hit is oponly knowēn in many a londe that within þe ile of Calcos there is a ram that bereth a flece of golde which is more worth theñ eny mañ cañ telle, and if thou by thi myȝt and manhode mightest wyñ and conquere 20 that ram, thi renowne and name shal spring vp to heueñ and as þe worthiest foreuer to beñ put in remembraunce.”

Jason, fulfilled with knightly corage and innocent of his fayre and false compassed tresoñ ayenst him by þe flatery of his vnclē, withoute avice of eny mañ hath vndertake þis perlious 25 emprise, [which] was fully ymagened and purposed fully for his destruxiōn and ende, praying his vnclē to ordeyne for him in al hast meñ and aray after his estate.

Pelleus full ioyfull in hert, trusting fully hit shuld be his confusiōn and ende, lete do make in haste possible a shipp 30 redy for him. As Guydo seith hit was the fairest shipp that euer sailed vppoñ þe water fro lond to londe. Gouvernour þereof was þe wise and redy Pilotes that hadde redi knowlage and inspexiōn of euery storme or tempest appering oñ þe sky 35 and also of sterre, stoñ, and nedle.

¹ Ms. verry.² Ms. heueñ.

[II. How Jason and Hercules are summarily ejected from the coast of Phrygia by Laomedon, king of Troy.]

Jason, also havynge *with* him in his vessell as his felawe þe stronge and mighti Ercules with many anoþer lusty and
 5 manly mañ of Grece, with ful leve take of his vncle, was vnder saile, ful worthely taking his iournay, sailing oñ þe salt see toward þe ile of Calcoys where a tempest sodenly arose and so hurled and labored þe ship til he was dryveñ into the ile
 [*Fol. 12a.] of Troye, whereof Jason and his felaship wereñ right * fayne
 10 eny succour of the londe for to haue soñ ese and rest after þeiř perilous laboure oñ the see.

King Lamedon, being in his cite of Troy, was enformed of malis þat þere was a shipp stuffed with meñ of werre arryved in his londe and come oute of Grece supposing for soñ malis
 15 ayenst him or his peple, and anone sent messengers to Jason and seid to him in this wise: “fforasmoch as ye that beñ strangers beñ arryved heř in gise of¹ werre withoute licence or saue condite, þe king chargeth you that in al hast ye remeve his grownde; ffor if ye disobey and kepe not his commaunde-
 20 ment ye be of to feble power for to resist and to withstonde his wil of you. Wherefor we counsel you to voide in hast.”

Jason and Ercules, hering his message fro the king, wereñ soñ dele aggreued in hert, answhering in this wise: “Sirres, sith hit is þe kinges lust þat we so sodenly shull departe, we
 25 shul not longe soiourne heř; but of infortune we beñ dryveñ hider magre oure lust; but we had supposed that þe king of his goodnesse wold rather haue send fore vs strangers for to haue soñ dele refresshed vs then in this wise to baunessh vs hens, thenking him ne none of his harme in goode feithe,
 30 praying you to sey to him oñ oure part that sith we finde his kindenesse so strange to vs at þis tyme and wol not suffre vs in no wise to rest oñ his lande, onys or þis day iij yere, if fortune wol suffre, we shall aryve soñwhat nere him *without*e licence, save condite, or protexion of him or eny of his; 3e,

¹ Ms. or.

and in suche wise that hit shal not be in his might ne power to resist ne lette oure aryvaile ne taryng while vs best lust."

[III. Of Jason's arrival at Colchis, and how by the aid of Medea he won the Golden Fleece.]

Thus token̄ þei here leve and streite to shipp and winde at 5
 wil tyl þey come to þe hauen̄ of Calcos, where anone Sithes
 king of lond come himself in right gentil wise, brynging
 þeym into Jaconytes his cite where his palis was, as for that
 tyme making al þe disporte and chere that might be doñ,
 charging al maner officers so to attende abought them þat þey 10
 [*Fol. 12b.] lakke no * thing that may be to þeire plesaunce, bidding also
 the faire Medea his doughter and heire, which, as Guydo
 writeth, was passing eny other as wel of beute (as) of persone
 as of konnyng, norture, and knowing of al the sciences, nigro-
 mancy, magyk, sorcery, and oþer enchauntementes that nowē 15
 beñ forbode, that she shuld do al þe disporte and chere to
 Jason̄ and his felashipp that she coude or might in performyng
 of hir fader wil.

[Medea], avising alwey þe persone of Jason̄, considering his
 worthi berthe of blode rial and his grete renowne and name 20
 of worthinesse preised in many a londe, hath take to ful
 purpos to finde þe menys *and* weyes, if fortune wol, fore to be
 his wife, taking no reward to fader, heritage, ne none other
 worldely richesse, but within short tyme hath founde a tyme,
 place, and leysoure to þe execucioñ of hir entent, ffirst enquer- 25
 ing of him of his blode and berthe, afterward of his causes
 and journeyes into þat contrey; wher̄to he alwey made his
 answere and told hir þe trouthe of al þat she axed him and
 of the emprise that he had take oñ honde. To whom̄ she yaf
 anshwere in maner as she þat had lost hir fraunchise and in 30
 maner stode vnder his power and he innocent and not knowing
 theȝof, saying to *him* in þis wise: "Hit is goode þat so noble
 and worthi as ye be to be right wele avised while ye stonde at
 large to take vppoñ you so importable a charge which is vn-

likely and impossible for eny erthly mañ for to acheue ; ffor truly in þat case there may no manhode avayle, and armour and wepoñ *seruen* for noȝt ; ffor er that ye come to þe rañ, ye most fight with ij bolis of brasse, either casting oute at þe mouthe
 5 fire and flawme that wol breñ and consume eny erthly mater ; which bolys ye most in suche wise ouercome that ye shal take hem by the hornes and so lede hem to þe yok and eñ þe londe with heñ laboure. That doñ and ouercome in suche wise, ye shal mete and fight with a dragoñ, maner of a serpent, whos
 [*Fol. 13a.] venyñ is so contagious þat þer * may no maner of metall abide
 10 the malis theȝof. The breth of hit is worse þeñ eny pestilens, and þere may no wepoñ made of mater *perish* the skales. This ouercome and doñ, ye shal come to the rañ, which is withoute defence or resistens. But for to atteyne so ferre, hit is
 15 impossible fore eny erthly mañ."

Jasoñ, remembring well euery worde and perell, stode som dele asstonyed of himself, answhering ayeñ and seid : " Truly, my lady Medea, of *your* gentil warnyng and counsell y thonke you as *your* owne mañ in al þat I cañ or may. But, truly,
 20 sith that I haue so ferreforth take oñ this enprice, I shall do my ful besynesse and power to acheue it, if fortune wol assent ; ffor y had leuer ende and die with worshipp þeñ endure and leue in repreue and shame ; ffor theñ might euery mañ sey þat Jasoñ had vndertake emprise which fore couardise
 25 [he] durst not holde ne complete."

Medea, seing his manful corage reioysed gretly within her hert, seying to him in this wise : " Right worthi Jasoñ, sith ye list in no wise to leue *your* *ournay* for the grete worthinesse and manhode that I haue herd of you, so that ye
 30 wol be ensured to me to be ruled and gouerned after me, I trust verely to shewe you suche menys and weyes that ye shall acheue youre *purpos*, and truly withoute me ye may neuer have *your* entent in that mater." To whom Jasoñ answered and seid that truly with hert and wil he wold be ruled as she list
 35 to gouerne him. Wheȝof she, right fayne and glad, founde a place and tyme at more leysoure to enforme him.

The night next folowing she, having a womaṅ of hir assent, sent priuely vnware of eny maṅ after Jasonṅ, which was right glad and fayne to obey hir wil [and] come to þe chambre of Medea þat also was fayne of his *commying*, setting him down oṅ hir beddes side, and anone vnclosed a litul cofre and brought 5 before him a litul ymage of golde wherevppoṅ she made him to swere that he shuld folowe hir entent and wil in al thing.

[*Fol. 13b.] Jasonṅ, alwey desiring to fulfill *and* acheue * his *purpos*, folowed hir wil and lust in al thing.

This othe *and* ensurans made, she seid to him : “ Jasonṅ, ye 10 knowe wele that I aṅ doughter and heiṛ to þe king my ffader, and I desire none oþer thing for my labour in saving of your life and worship but þat ye wold take me before al other.”

Jasonṅ, thinking oṅ hir noble berthe, grēte beute, and worthi estate, graunted thereto with ful glad cheṛ and hert, and 15 [they] were thevppoṅ ensured oṅ þe newe.

Then she toke him a litul ymage of golde þat he shuld bere priuely oṅ him : þe which was a siker defence ayenst eny spirit. Also she annoynted his body ouer al with a precious oynement,¹ þat was a noble defence ayenst al maner of venym. 20 She toke him also a viol with a oynement for to cast in þe þrotes of þe bolys whaṅ þey gape vppoṅ hym, which shall englewe þeire chaulyz togidre and bireve theym heṛ might. Also she toke him a ringe with a stone called Achenes, which shal cause him to be invisible so neper bolle ne dragonṅ shuld 25 haue no sight of him. She toke to him also a charme writen that first whaṅ he come to þe sight of þe fendis kneeling with good deuocioṅ shuld sey it.

All þes thinges receyued and tauȝt, [he] toke his leve of Medea, and went to hir ffader for his licens to go toward his 30 iournay.

The king seing his manly corage seid to hym : “ Jasonṅ, beth right wele avised er that ye procede eny ferther in iournay. Consider wel þat hit is impossible for eny maṅ for to acheue that *purpos*. And theṛfor my counsel is that 35 ye cese þerof ; ffor I take al þe goddis to recorde and witnesse

¹ MS. oymment.

that hit is not my wil þat ye shuld so put *your* body in aventur to be spilt, of which truly I am right sorry."

Notwithstanding all the *sermonyng*, Jason, Ercules, with all þeir lusty company, taken their leve and went streite to
 [*Fol. 14a.]
 5 bote, rowing forthe into a litul * ile where þe raam with þe ffles of gold was in keping. Jason, entring into þe lond alone, leving Ercules with al his peple within the bote, charging theym to abide ther stil vnto þe tyme þat he come ayeñ, taking his passage ful manly vnto þe tyme that he come to the
 10 sight of the dredeful bolys, where anone kneling on his knees seid this charme as he was taught and arose vp, taking his paas toward þe bolis, which with horrible and grisfull gaping cast oute fire and flawme. Jason ful wisely and manly toke his viol with his *licour* and boldely cast it into þeir throtes,
 15 wherewith all sodenly their chaulyng englewed togidre so þat al their might *and* power failed and cesed. Jason ful boldely toke þeim by þe hornes. þey enclined and obeied his lust to þe yok and plogh, with whom he ered þe londe as paciently as eny oþer beest.

20 That emprise doñ, [he] toke his wey streite to þe dragoon, which anone cast oute suche an eir with venym that wold infecte al a contry. Jason, holdyng his ring on his honde, went streite to him, and anone þe dragoon lost sight, power, and might. Where Jason toke his swerd and be good leysour
 25 smote of his hede, and anone rased oute al þe tethe oute of his hede and cast hem on þe londe that he had plowed *with* þe bolys. Of which cursed sede spronge vp anone thorgh might of þe deuell men armed, which eueryche slewe oþer anone in þat tyde.

30 That so doñ, he went streite to þe raam, which made no defence ayenst him, which he toke by þe hornes and with a knyfe kutte his throte; and so at his owne leysour flowe of his riche skyñ, taking hit with him, and went to his bote, wher Ercules with his meyne was abiding vppoñ his *com-*
 35 myng; þe which were right glad and ioyful of his *commyng*, seyng him save of body. During al which tyme Medea, being in añ hie toure, sawe him fro pointe to poynte, howe he per-

[*Fol. 14b.] formed his emprise, alwey *praying* * to hir goddis fore his goode spede.

Jasoñ, entering his bote with his flece and felaship, returned ayeñ to king Sithes, þe which was right sory þat Jasoñ hadde woñ so þe flees; but alwey made him faire cheř outeward. 5 But soñ clerkes seyñ þat king Sithes lete make þat bolles *and* dragoñ in so horrible wise by craft of nigromancy to kepe his grete tresour.

But for that worthi conquest Jasoñ was renowned and named as for þe worthiest conquerour in eny londe bycause 10 theřof specially. Vppoñ which gildeñ flece al the courte and peple come rennyng fore to mervaile and wonder theřvppoñ, euery mañ seying his avice þervppoñ.

The night folowing, after his *commying* ayeñ, Medea, being in hir chambē alone, sent priuely after Jasoñ, which with ful 15 hert and will come to hir vnware of eny persone, telling hir euery dele of his iourney, of which she was right glad and joyfull, so þat he last within hir chambre al þat night, wheř betweñ hem two they founde a tyme and leysour fore to stele away be night into Grece with the flece of golde and al þe 20 tresour of þe king hir ffader, which was to þe confusioñ of Medea; ffor afterward he left hir in grete myschef, and toke anoþer lady. And he hadde by Medea ij sones. And bycause they were so like Jasoñ, Medea slewe hem bothe. But of hir I speke no more at this tyme. 25

[III. How, at Pelleus' bidding, Hercules and his comrades sack and destroy the city of Troy.]

And whañ Jasoñ and Ercules were come to Grece, Pelleus to al mennys sight made hem þe grettest cheer that euer mañ might, but in hert hit was þe contrary. Jasoñ, telling Pelleus 30 his vnle of al his adventures wheřof he made him full ioyfull, (and) told him also howe he was in a tempest dreveñ into Troy where Lamedoñ king sent anone charging vs to voide his lond oñ peyn of deth, which was to vs a ful grete discomfort after oure grete labour in þe see. Wheřvppoñ we made oure 35

grete othes and by his messengers sent him worde þat er thre yere were passed we wold arvye a litul nere him to his disese [*Fol. 15a.] and harme if that we might. Wheȓfor * we pray you, vncle, of *your* goode help and succour in this mater.

5 Pelleus anone with good hert graunted theire desire, saying þat he wold go himself with þeim in þat iournay, sending Ercules to his cosyñ Thalamoñ king of Messene with certen lettres and tokenes that he shuld come with al þat he might gete, sending him also to the two worthi kingges and bretheren
10 Castor and Pollux, king[s] of Sparrus and breþeren to Elyñ quene of Tyndarus, and also to duke Philoñ, that was lorde of the grete prouince of Grece. And al with goode wil graunted euerychone at Pelleus desire to go with him to Troy.

Pelleus in al hast possible made his retenue. And with al
15 þes worthi lordes moustred in a faire grene playne, which was añ houghe multitude of peple, taking theiȓ shippes they¹ had wedur and winde at will til þey come to þe riall haven called Symeont or Tenadoune, right nygh þe noble cite of Troy, which haven þey toke within þe nyght.

20 Pelleus anone assembled his lordes togidre and seid to theym in this wise: "Sirres, ye knowe þe cause of oure comyng hidre, and for what *purpos*, and þenk well þat Lamedoñ is right manly and wise and cruel of honde. Wherefor but we preve wele oure manhode oure name is lost foreeuer."

25 Ercules answhering ayeñ seid: "Yif ye wol be ruled be myñ avice and counsel, I trust fully to acheue oure *purpos*." To whom þei graunted euerychone to beñ ruled. "Then my counsell is that king Castor take with him a suffisant felaship and be putte oute bifore, shewing him oponly bifore þe cite
30 *with* baners displaied; king Thalamoñ with anoþer felashipp priuely as hit wē in a bussument if nede be to succour; Pelleus with al his peple abiding heȓ still. And if hit nede, to be succour and rescue to theym bothe, Jason and I with anoþer meyne all priuely er the day spring ley vs all priuely vnder
35 the vynes vnder þe wallis of þe cite, so that whañ Lamedoñ

¹ Ms. and.

skarmeshith with you, we shal fal bitweñ theym̄ and þe towne; and so bitweñ you and vs for to take and sle hem
 [*Fol. 15b.] and * *perauenture* wyñ the towne also, that is so richely stuffed with al maner of *tresour*, wherewith we may freight al oure shippes and lede into Grece." Al the lordes, thenking his 5 counsell goode, folowed his entent.

Castor in þe mornyng shewing him oponly bifore þe cite with baners displaied in the felde in the sight of Lamedoñ and al þe cite, anone Lamedoñ assembled his peple and with manly corage yssed oute at the yates, meting with Castor, and 10 in suche wise skarmeshed with him that he slewe grete *parte* of his peple and, had not Thalamoñ come the rather with *succour*, hadde slayne Castor. But Thalamoñ brak so sodenly vppoñ Lamedoñ þat he slewe grete peple of Troy. But alwey thei of þe cite yssed out, and at þe last put Thelamoñ *and* 15 Castor to disconfite. Theñ Pelleus brak oute with a fers company, skarmeshing ful longe tyme with þe Troians, sleying ful moche peple oñ bothe parties. Theñ brak oute Jason̄ and Ercules and weř sodenly in þe bak of þe Troians that so bitweñ Ercules and þe Grekes þe Troians weren slayñ and 20 disconfite, Jason̄ keping still the yatis of the cite, where þey smeteñ of the hede of Lamedoñ and cast hit vnder horse fete, sleing al þe remenaunt. And so passeden̄ into þe cite, where they left oñ lyve noþer mañ, womañ, ne childe, dispoyling al þe cite of theiř richesse and tresoure, stuffing ful heř 25 shippes therwith, *preseryng* Exeona daughter of king Lamedoñ oñ lyve bycause of hir beute. But they casteñ downe þe cite and laft no stone standing vppoñ other, but made hit playne eueñ with the soyle.

[V. How Priamus, son to king Laomedon, rebuilds the city 30 of Troy.]

This vengeance so cruelli doñ, token̄ theiř shippes, ledyng Exeona with al oþer tresoure with theym̄ into Grece. At which tyme was Priamus, soñ and eiř to king Lamedoñ, lying

at þe sege bifor a castell, whether tydinges come to him of al
 þis strong vengeau[n]ce. He, al distroubled and mased of
 al thes sorowful tydingges, sodenly laft þe sege and come
 [*Fol. 16a.] home, wheȝ he fonde no stone stondyng * vppoñ other, but
 5 al was playñ leyde with the erthe, for sorowe of which, as wel
 for ffader, suster, and oþer ffrende, and fore all the other harme,
 despite, and shame he toke suche añ hevinesse that longe
 tyme he was oute of himself. But by prosses of tyme *with*
 confort of frendes he was draweñ to sadnesse ayeñ. And
 10 anone theȝaȝ he toke to ful *purpose* to reedefy and bilde
 þe cite of newe, and in suche wiȝe that hit shuld not so lightly
 beñ lost, and in al hast sende into many a contrey and diuerse
 londe for þe moost prudent and wisest meñ of craft that might
 be founde and gete, sparing for no cost ne expense, *purposing*
 15 fully to make suche a cite and so strong that he wold neuer
 drede for none enemy noþer for werre ne pees. To which
 theȝ cañ ful many a crafty mason, carpenter, smyth, and al
 oþer þat longeth to suche occupaciō that haddeñ ful redy
 knowlache and konnyng as wel in gemetry as in other sotel
 20 insight of werkes, where they toke heȝ markes and mesures
 of lengthe and compasse of the cite, the which was made so
 large that a grete ryver rañ þorgh the myddes, wheȝoñ was
 sette many a mylle and stuff of fissh ynogh within þe same,
 al *maner* of cornes and frutes growing within þe cite, pastures
 25 wode, and medewe, so that þey shuld neuer nede of no thing
 withoute; ffor, as Guydo seith, hit was iij daies *iourney*
 aboutht the wallis. Which wallis were reysed of ^{xx}iiij cubites
 of heȝt, and toured so thik that *euery* toure might *succour*
 other, and *euery* toure lx cubites hier þeñ þe wallis, and bothe
 30 wallis and toures ful bigely mascolde with depe dicke and
 double, ful mighty contremured so that if eny mañ were
 [*Fol. 16b.] within he might neuer oute *withoute* help. * Oñ which cite
 was sette vj yates, of which þe first hight Dardanydes, the
 second Tymbria, the third Elias, the ^{iiij}th Sethas, the fift
 35 Tamydes, the vj Troianaa. And bifore *euery* of thes was
 set a strong bulwerk as mighti as eny castell with barres and

heps for a sure defence. There were also many smale posternes with planchettes, if nede were to issue oute as wel in tyme of pes as of werre. He lete make also bi the one side of the towne an houghe and a miȝti dungeoñ, a toure that was hie and thik þat no ordenaunce shuld hurt him, diked and counter- 5 mured strongely, within which Priamus held his palis, and [it] was called Ilyoñ. He lete make also his worþi temple of his goddis, ful richely arraied, where he made his rightes and sacrafices.

This cite fully made and performed, Priamus sending into 10 many a londe and towne for the moost subtile meñ of all maner of craftes that might be gete and founde, yeving peym bothe house and londe fre as fore þeir owne lyves, setting euery craft by þeymselȝ, stuffing the cite also with laborers and comeners for to labour and plogh, sending also into 15 many a contrey for the manlyest meñ of werre þat might be goten, stuffing euery toure abought þe cite with theym to defende the cite if nede weȝ, assignyng to euery toure a certen of lyvelode for their wages eternaly to endure. Within which cite there was al maner of commoditees so that theym nede 20 no thing to seche withoute while þe worlde may endure, neþer for mañ ne beest. This cite so worthely made and stuffed, Priamus ful rialli dwelling in his palis with Ecuba his quene, having abought theym heȝ childeren Ector, Parys, Deyphebus, Elacyus that was a noble clerk, Troylus, Pallio- 25 [*Fol. 17a.] dorus, * and Gamenede that died; of doughteres, Granchia that was married to Eneas, Cassandra a ful grete dyueneras, and Polixene, and also of oþer sones goten oñ purchas xxx^{ti} ful worthi knightes.

[VI. How Antenor is sent to Greece to regain his aunt 30 Hesiona, and of his failure to achieve his purpose.]

Priamus, thus being in his grete ese and welthe, remembring him vppoñ a day oñ þe grete cruelte doñ to him, [called] his lordis euerychone saying to þeim in this wise: "Sirres, ye

knoweñ well of þe grete vengeaunce and cruelte doñ to our
 aunceters and destruxioñ of oure cite and tresoure by þe
 Grekes and of þe taking and ravesshing of my suster Exeona,
 þat is yit holden and vsed of king Talamoñ to hir opoñ
 5 and grete disclaundre and shame and oures also, the which
 greueth me more then al the oþer harmes. Wherefor, be
 your goode avise and counsell, I am fully purposed for to
 sende vnto þe Grekes to wite whether they woll reforme and
 amend eny of þes grete wronges other no." To which
 10 purpose al the lordes consented and saiden hit were wel
 doñ to assay the wil therein.

Then, forasmoeche as Antenor was named and knoweñ for
 the moost prudent and wisest man of al þat contrey and in
 many anoþer londe also, Priamus sent him vppon his message
 15 and enbasset into Grece vnto Pilleus, saying in this wise :
 "Priamus king of Troy wold þat ye remembre oñ þe grete
 wronge and vengeable cruelte doñ to king Lamedoñ his ffader
 and to his cite of Troy, and praied som dele to amende and
 reforme his grete wrong and distruxioñ and taking away of al
 20 þeire tresoure, and in especyall þe withholding so longe of his
 suster Exeona to his grete shame and al hir kyn and frendes."

To whom Pelleus answered and seid : "If that Priamus
 hold him greued or displeased of eny thing doñ by vs bifor
 this tyme, sey to him that he take amendis therfor where that
 25 he may ; ffor truly of vs gete he nouȝt."

Antenor, seing that hit was no bote to tary the no lenger,
 (he) went streite to king Thalamoñ, and oñ Priamus bihalf
 [*Fol. 17b.] praied him to restore ayeñ his suster Exeona * that he had so
 longe bothe vsed and occupied, taking no reward of hir berth
 30 ne of the goddis. To whom he yaf answere and seid : "Sey
 to Priamus þat ayenst his wil and lust I brought hir hider,
 and at his desire y wol never sende hir ayeñ, and for his sake
 she shal fare the worse."

Antenor, having his answere, went streite to Castor and
 35 Pollux, praying theym on Priamus bihalf somewhat for to
 make restitucioñ of the grete wronges and harmes doñ to

theym̄, to his fader, and oper of Troy. Which yauen̄ answher̄ and seiden̄ that if Priamus held him mysplested for oure dedis doñ at Troy bifor this tyme, byd him hold him wel theȝto lest he take more heȝaftȝ if he noyse it to moche.

Antenor, having thes finel answheres, toke his shipp and returned to Troy, and made ful report of al þeiȝ answheres. 5

Priamus, right gretly meued of þes answheres, called bifor him Ector and al his sones with all his oper lordes, making Antenor declaȝ to hem al þe croked answheres, wheȝof they were al greued sore. 10

[VII. Of the rape of Helen by Paris.]

Priamus, calling his soñ Ector, seying to him that foras-moche as þe Grekes have doñ vs þes grete wronges and harmes and also eternal shame and taking and yit withholding of thi aunte Exeona, and for all this haue y but short answhere, I 15 aȝm̄ avised to ordeyne a retenue of manly and worthli meȝ, and to send the thider with theym̄ as hiȝ capteȝ for to be avenged vppoȝ the Grekes and bring fro thens Exeona thyne aunte.

Ector answhering his ffader seid: "Hit is well doñ to be 20 wel avised or ye sende in suche [wise] thidre, and to take so grete a purpos and emprise into suche a londe as Grece is hit weȝ gode to thenk oȝ the ende: ffor þe shame of my aunte is moche lesse þeȝ the losse of many a thousand lyves."

His brother Paris hering him sey þes wordes seid vnto his 25 fader: "If hit lust you to late me haue a retenue, I wol vndertake to fecche home my aunte, oper I wol do theym̄ as grete shame or that I departe fro thens."

[*Fol. 18a.] Ector answhering his brother seid: * "Broþer, hit is goode to be wele avised, for al þe might of Europ and Aufrik beȝ 30 allied and vnder subieccioȝ to Grece and many another mighti regioȝ, and to vs is noþer help nor succour longing saue only þe province of Assie which is right simple ayenst al oure enemyes."

Paris, taking no reward to þe wordes of Ector ne to no thing þat foloweth, (but) hath fully taken his *purpos*, þe iournay, vppoñ him, praying his fader that peple and shipping might be redy in hast with suche stuff that nedeth therefor
 5 *perteyning* and longing for his estate.

Of which enprise and coragious wil his ffader þe king was right glad and fayne, and in al hast sent into al the parties of his londe for þe best and manliest meñ that he might finde, and made vpp his retenue, ordeynyng shippes and al oþer
 10 stuff that shuld long to him so þat hit was al redy, as wel stuff of vitaille as oþer ordenaunce, for þe werre, bothe for water and for lond.

Paris mostring his peple toke leve and blessing of ffader and moder and went to shipp and hadde weder and winde at
 15 wyll, arryved in añ ile of Grece called Citheroñ, of which þe worthi king Menelaus was lord (of), and of fortune at that tyme was from home for a tittle that he claymed in Tesaile. Paris with his felashipp being in this ile, in which there was a temple of Diane the grete goddess, at þe which tyme þe grete
 20 sollempnite and vigil of þe seid goddes was holdeñ. To which sacrafices and offering al þe peple of þe contrey abought was come thider fore to do þeiñ olde costumes and dewtees. To which temple Paris with a certeñ of his felashipp come for to se þe vsage of þat contrey.

25 ffayre Elyñ quene and wife to kyng Menelay, hering of þe commyng of Paris into þe temple, come with a certeñ of hir maidones pryveli to haue a sight of that yonge lusty Paris, taking hir place oñ þe one side of the temple wher Paris with one suche as him lust of his felashipp made his walke and
 30 stacions, casting alwey his eye and sight priuely touard the
 [*Fol. 18b.] ffayre * Elyñ, which sodenly was so planted in his hert þat al other besynesse was foryete and leide aside.

Elyñ, being in heñ closet, seing this fresssh lusty Paris so wel demenyng in his aray, walking alwey beside to and fro,
 35 sodenly was so sette in hir hert þat al oþer thinges she for-

yete, stryving with himself how to finde a mene for to be in speche with him, Parys in like wise turmentyng in his mynde howe to finde a wey to come to hir presence. Amonge which brennyng thoughtes sodenly he laft his felawe and went streite into þe closet of Elyñ, whereof she [was] þe gladdest womaⁿ 5 oñ live, having him in hir presence, they two holding þeym so longe togider in the temple þat either hadde ful knowlache of operis hert; where there was no ioy to seche. Atte which tyme hit was fully appoynted and accorded bitweñ þeym two þat she shuld go with Parys to Troy. They sette hir tyme 10 and houre of þeir going.

Parys taking his leve of hir went streyte vnto his shipp charging al his peple in he^r best array to wayte vppoñ him and also his shipmeñ that his shipp were vnder saile.

In þe poynte of the day Paris with his felashipp taking his 15 wey ayeñ to þe temple, taking Elyñ by the honde, dispoiling þe temple of all þe jewelles *and* relikes foundeñ the^rin, holdyng his wey streite vnto þe palis of king Melany, robbing, dispoiling, and taking away with him all þe richesse and tresoure foundeñ the^rewithin, caryng hit to shippes with all 20 hole oper richesse and goodes founde within þe ile, Elyñ and he with all þeir felashipp entring thei^r vesselles, droweñ vp saile, with winde at wyll went þeir wey, holding þe hie see til they come to þe lordes of Troye into añ ile called Tededoñ, where they londe and rested theym, sending to his ffader 25 king Priamus certefying him holy as hit was fortunèd.

Priamus ful glad in hert fore þe taking of Elyñ, trusting by hir to haue hadde ayeñ his suster—but hit turned afterward to moche more myschef oñ bothe parties—Priamus, taking with him Ector, Troylus, *and* all his oper childereñ and lordes, 30 [*Fol. 19a.] (and) come to þe ile of Teledoñ, where Paris,* Elyñ, and al he^r oper felashipp was abiding þe wil of Priamus; the which anone lete aray and ordeine þe mariage bitweñ Paris and Elyñ. After which they anone conveied hir ful rially into Troy, where they begoñ hir ful lusty lyfe.

[VIII. How the Greeks, at Menelaus' bidding, collect a fleet and sail against Troy.]

After which ravesshing of Elyn̄, þe grete noyse arose sodenly thorghoute þe ile of Sithereñ and so thorgh al þe londe of
 5 Grece vnto þe tyme that hit come to þe eris of king Menelay where he was in strange contrey. ffor sorrowe of which he fell in suche a sodeñ rage that he had ny destroyed himself. But as sone as he myȝt apese his mortal sorrowe he returned home into Sitheroñ wher̄ he fonde his palis, the temple, and
 10 al þe ile abought elene dispoyled of al þe richesse, tresour, and oþer goodis that was within; þe which in suche wise renewed his sorowes that he was ny fal into dispaire. But by prosses of tyme, with grete confort and labour of frendes, he was repaired to his wisdom̄ and sadnesse, sending in all hast
 15 vnto Castor and Pollux, bretheren of quene Elyn̄, þat must be chef fore the pursute of Elyn̄, sending also vnto al þe frendes that they might gete in eny contre to beñ venged oñ þe Troians.

The Grekes, holding hemself so rial and worthi, had ful grete despite þat eny Troians shuld be so hardy to do eny so
 20 grete outrage and shame within theiṛ londes. Wherevppon they holy toke fully to purpose, euery lorde at his owne cost and charge, to be avenged of that grete despite in al þe hast possible, commyng to king Menelay in this wise: ffirst þe worthi Achilles, Dyomedes, king Tendalus, the worthi king
 25 Agamenon̄ that was made *gouernour* of þe Grekes oost, king Patroclus, king Cylyus, king Arax, king Telamus, Vlises, king Prothesilaus, Neptolomys, king Pallamydes, king Pollydamus, Makary, þe king of *Parce*, the king of Daymes, Amphimachus,¹ king Pollibete, Mathaon, and Pollidrus, duke
 30 Antiphis of Esida and of Eriale, Polliphebus, Carpenor king [*Fol. 19b.] of Capady, Trerarius king of Beysa, þe king of Barbary, * Cariat þe king of Colosoñ, þe king Philex of Trace, duke Ampheus, duke fforecunus of þe ile of Bosy, king Philanyme of Tigre, king Porces, king Sygamoñ with his two brethereñ

of Ethiope, Terenes king of Dares, Archiligus, king Epistrophus. All which kinges euerych brouzt a grete nombre of shippes stuffed sufficiently in þe moost mighti wise as well of mañ as of vitayle, beside many anoper lorde that come at þe desire of þes said lordes to beñ avenged vppoñ þe Troians. 5

The king Priamus, having knowlage of þis grete purpos taken ayenst him in so feruent wise, ordeined full manly and wisely by þe counsell of Ector to resist þeire malis in stuffing þe cite with vitaille; þeñ ordeynnyng so grete a nombre of meñ of werre so that he hadde of kingges, dukes, and oper grete 10 lordes of name iij and xiiij, bringing with theym v^e thousand and xxiiij thousand beside al oper stuff of þe cite, repayring ful strongly al þe defence of the cite.

The Grekes, assembling *and* mostring al þeir miȝti *and* honge power in a day vppoñ a faire playne which was ful 15 mervelouse to beholde; where anone was ordeined euery mañ to beñ harneys to shipp, and euery capteñ their vesselles assigned. Drawing vp ancre and sayle, having weder and winde at will, oñ añ hole flete sayling togidēr vnto þe tyme that they come within þe bondis of Troy into the haven of 20 Symeont.

[IX. Of the various battles between the Greeks and the Trojans, and of the signal prowess of Hector.]

Of which arryvale anone king Priamus having ful knowlage, purposed fully to lette þeir arryvale, ordeynnyng Ector, 25 Paris, and Troilus with grete nombre of peple to lette þeir arryvale if they might.

The Grekes, having knowlage of þeir purpos ayenst theym, purveied theiř londing in ful wise aray and goode ordenaunce in saluacioñ of theymself. Notwithstanding which, Ector 30 with his felashipp yaf þeim suche batayle at þeire landing that theiř was slayne oñ þe Grekes part xxiiij m^l and iiij^o meñ. And Ector himself there slewe king Protheselay and mo þeñ

[*Fol. 20a.] a thousand meñ with *his owne honde. After which Ector returned ayeñ to Troy.

The Grekes al þat night commyng to londe, (and) in þe poynte of þe day come in hole batail bfore the cite with so grete multitude of peple that they made xvij grete wardes with ful mighti ordenaunce in euery warde. And chef capteñ 5 and chefteñ of al þe Grekes part during þe sege was king Agamenon and on þe Troians part was Ector choseñ.

Having ful grete aspies of theire commyng that mornyng befor Troy, ordeynyng a certen of peple with him, [Hector] met þeym in þe felde, skarmeshing togider til derk nyȝt, 10 where Ector himself slewe ij kinges, and grete parte [were] slayne on bothe parties, but þe more part on þe Grekes side. After which day þere was daiely skarmeshing during viij month and grete slaughter on bothe parties, and namely on þe Grekes part.

15 Afte which feruent werre was taken a trete during xli^u dayes for to releve men hurt on bothe sides.¹

[*Fol. 21a.] *Atte which treti Ector ordeined vpon on day with him his bretheren, Paris, Troilus, and Deyphebus, with a grete nombre of peple to fight with hem. Atte which skarmyssh 20 was slayñ xxx m^l and vij^e on bothe parties. And theñ was Deyphebus slayñ, and on þe Grekes part king Archiligus, Potroclus, and king Amphimachus. But alwey þe Grekes turned home at nyght with the worse. Which skarmeshing engendred so grete hate and envy on bothe parties that þey 25 skarmeshed and fought dayely togidre withoute eny speche of treti ij yere and iij monthe; within which terme was grete multitude slayñ on bothe sides, and principally on þe Grekes side.

King Agamenon, seing þe grete myschef and losse of peple, sending into Troy to Priamus for a treti that endured vj 30 monthe; within þe which either party had her disporte with other, as well þe Grekes into þe cite as þe Troians amonge þe Grekes.

Vnder which trete Calcas of Troy, a bisshopp, a grete clerk, a devinour, founde by his calculacion and by þe answeñ of 35 his goddis that Troy shuld be destroyed within short tyme.

¹Half of fol. 20a and the whole of fol. 20b are blank.

Taking fulli to *purpos* to leve þe Troians and to go to þe Grekes which was ful wortheli and nobely receyued of þe Grekes for his gret name and fame, the Grekes *purposing* to gif him a rule and gouernaunce among theym, trusting within short tyme by his wisdom̄ to acheue heȝ *purpose* ayenst Troy, ffor 5 what by his hie wisdom̄ and answere of his goddis and also bycause he knewe al þe counsell of Troy he wold the rather bring hit to confusioñ. And so by his false sleghtes and vntrue wyles did and performed.

After which treti ended, þeȝ bigañ a newe feruent werre, 10 skarmeshing daiely togider þat peple was slayñ oñ both parties ful grete and houghe nombȝ. ffortuned vppoñ a day Ector come proudly skarmeshing with theim fro morrow til derk nyght. At which day the Troians had þe worse: ffor there was slayñ king Epistrophis, and king Eros and Antenor 15 a ful famous lorde and chef counseloure of Troy takeñ with many anoper worthi lorde. Bycause of which þei resort [*Fol. 21b.] daily to so feruent and mortall werre that hit endured * xviiij monthe withoute eny speche of treti, so þat þe peple oñ both parties were gretely amenesed and lost; but oñ þe Grekes part 20 þey wereñ oft refreshed, and oñ Troy part no succour but euer wasted.

ffortuned that at þe Grekes request there was anoper treti takeñ þat endured iij monthe, during which either partie come to and fro to oȝer, disporting and pleying with oȝer. Vnder 25 which treti þe false traitour Calcas, that was made chef counsellour oñ þe Grekes part, come into þeire counsell amonge þe lordes *praying* þeym that forasmoche that he was of his owne volunte come to theym, leving behinde him þe goodis and namely his childe and doughter Criseide, þat þey wold geve 30 him soñ prisoner of Troy by þe which he might haue oute his doughter fro þe Troians. To whom̄ the Grekes graunted anone and yaf him þe famous mañ Antenor, that was one of þe chef counselours of Troy bifore, by whom̄ afterward was the cite destroyed and lost; ffor wheȝ that Priamus sende oute 35 Cresside to fecche home Antenor, he was after traitour to him and to þe cite.

[X. Of Hector's death, by Achilles slain, and of the marvelous manner in which his body is embalmed.]

The tyme of trefy ended, Ector, purposing him to make¹ a proude iourney vppon the Grekes, ordeined him v wardes, 5 eueryche to succour other. The night bifor, the wife of Ector, lying in hir bedde, hadde a vision in hir slepe by þe which she vnderstode wel that if Ector held his purpos the morowe in þe feld that he shuld be slayn. Where she come rennyng to him, praying him as [for] þat day to absteyn him 10 fro þe felde, telling him hir avision, whereof he seid hit was but false bileue and idolatri, and set noȝt therby, bidding hir to speke no moȝ therof, ffor he wold not breke his purpos for no thing. She, rennyng to Priamus, praying him to re-strayne his purpos, enformyng him what shuld folowe if he 15 went oute that day, and to lete Paris and Troilus hold his purpos, which with grete peyne obeyed his charge. Paris and Troilus skarmeshing in þe felde, which in short tyme weȝ dryven abakke toward þe cite, but right grete nombȝ slayn on bothe partie, Ector, in a maner seing theym disconfite, [*Fol. 22a.] 20 armed him in hast, taking his horse, * and rode oute at þe yate, returnyng the Troians ayeȝ into þe feld, encowntering king Philex, whom he slewe with his spere. Then come king Pallamydes with a grete multitude of peple and fil vppon Ector. To whom he returned and put at disconfituȝ and 25 smote him downe fro his horse, lightyng downe for to rase fro him his cote, as hit was his vsage whan he had slayn eny lorde. And as at that tyme having none of his peple aboȝt him, vnware behinde him come Achilles and bare him thorgh with a spere, where þe flour of knighthode fel downe dede to þe 30 grownde. Of whom anon þe noyse sprong thorgh the feld that Ector was slayn; ffor sorowe of which þe Troians, ful of sorowe and caȝ, anone returned ayeȝ to þe cite, caryng þe body of Ector with theym; ffor whom Priamus, Ecuba, Pollicene, Paris, Troilus, and al þe cite after madeȝ þe grettest

¹ Ms. made.

lamentacioñ and dedely sorowe that with their¹ lyves might be made, ffalling fulli in dispaire, trusting none oþer but in short tyme to lese the cite and all, for Ector was so noble of gouernaunce and so doughti of honde that he had slaine with his owne honde xv kinges beside many anoþer lorde, and neuer 5 feld [to] put disconfit where he hadde þe gouernaunce vnto that tyme; which he might not escape, eschue, ne voide, notwithstanding that he was warned bifore.

Wherevppon the Troyans sent oute for a treti of vj monthe; during which Priamus, ordeyning for þe sepultuř of Ector, 10 ffull rially held þe obsequijs and vigiles, brannyng theřin the riche jewellis, clopes of golde, encense, bawmes, milke, with many anoþer riche thing, so that þe sauour was made swete vp to heueñ, alwey conseruyng þe body hole by craft of mañ for to endure bodely right as he did bifor, saving that he was 15 withoute life. ffor whoñ there was made a towmbe, the moost rial and riche that might be ordeined, Ector stonde theřvppon fleshly, holding his swerd drawen in his honde. And by craft theř weř ordeined smale pipes of golde, put thorgh his hede, strecching porgh euery veyne and lyñ of his body. 20

[*Fol. 22b.] Porgh * which pipes was rennyng by craft a licour into euery part of his body þat alwey kept þe body like fressh and grene and wel colored, setting also vnder his fete a basoñ with a certen of bawme, which made his breth as swete as euer hit was, and a winde by craft fro vnder his fete blowing thorgh 25 him, as he had beñ quyke and brething, so that none stranger shuld well knowe but þat he were oñ life. And of hys array hit were to longe to tell.

[XI. How Achilles, enamoured of Polyzena, refrains from battle.] 30

But vnder þis treti taken bitweñ þe Troians and þe Grekes, after this rial tombe made and doñ, eyther parte come entř, disporting with oþer. Amonge which vppon a day Achilles entred the cite with oþer Grekes in a poer sowdiours array,

¹ Ms. the.

vnknowe of the Troians, for to se the gise and vsage of theym, holding his wey streite into þe temple wheȝ þe obsequijs *and* vigilis were in doing, Priamus, Ecuba, Paris, Troilus with many anoper lorde and lady doing their sacrafices and
 5 obseruauces, as þeiȝ gise was, for Ector, Ector alwey bihold-
 ing fresshly and sternely oñ þeym, and namely, as him semed, oñ Achilles, with swerd drawe in honde. Whereof Achilles was asstonyed and abashed, standing in doute wheȝer he was quik or dede, saving he confortd himself with þe mortall
 10 hevinesse that he sey there made for him. Amonge which prece Achilles cast his sight aside and sey þe faire Pollicene, suster of Ector and Troilus, whos love anone pershed his hard, cursed hert in so strong a wise that he might not wele endure his hard peines. Returnyng ayeñ to þe Grekes with the grettest
 15 peyne that might be suffred, praying a *seruaunt* of his, a well avised knight, for to go vnto Ecuba vppoñ his behalf, desiring hir doughter Pollicene in mariage. Ecuba, anone remembring oñ his worthinesse and also of þe myschef that was like to folowe if she denyed his desire, (she) seid that she wold speke
 20 thereof vnto Priamus. Wheȝto Priamus answhered and seid, if that Achilles wold take vppoñ him to make þe Grekes cese
 [*Fol. 23a.] theiȝ werȝ * and also that he wold be ful frende to him and to al þe Troians as alliaunce axeth, he wold graunte his wil therein.

Of which answheȝ Achilles was þe ioyfullest oñ lyve,
 25 promising fully to performe his desire, taking his wey streite vnto þe king Agamenoñ where he was in counsell amonge his lordes, yeving theym his avice and counsell that forasmoche as grete part of þe peple is destroyed, and howe that their goddis weren displeased for þe dethe of so houghe a nombre that
 30 were slayñ oñ bothe parties, and þe quarel of þe Grekes noȝt goode but of pride doñ he coude not sey, but yaf hem his counsell to returne ayeñ to Grece er fortune turned fully ayenst theym.

To whom they yave answheȝ and seiden, sithen they had
 35 bidden so longe and, as þei trusten, [were] nowe atte the poynte

of wynnyng of the cite, they wold not leve it so, but make¹ al thing redy for the feld ayenst þe morowe because þe treti was doñ that day.

On the morowe, the Grekes rennyng bifore the cite, Troilus and Paris encountring hem in þe felde slewe oñ þe Grekes 5 part grete nombre and drove þeym home into þeire tentez, dispoiling, and robbing, brennyng their logges. Achilles, holding him still, (and) wold in no wise fight ayenst þe Troians for þe loue of faire Pollicene.

[XII. How Troilus is slain by Achilles, and how Achilles, 10 enticed within the temple, is there treacherously slain by Paris.]

Oñ þe next day folowing Troiles with his company come oute proudely, skarmeshing with theym, and slogh grete nombre of theym so that they flowen into þe tent of Achilles, 15 which stode at defence ayenst Troilus. The Grekes so releued oñ Troilus that of fortune Troilus slowe king Pollibete and kingg Mathaoñ, and wounded Diomede thorgh þe body, folowing theym so þat his horse was slayñ. His peple returned ayen, where Achilles with a grete peple fel oñ him 20 and smote of his hede, and drewe the body after him at his horse taile in þe moost shamefull wise that euer eny worþi mañ had withoute cause. Wherefor Achilles was gretely repreued as wel of þe Grekes as of þe Troians. ffor sorowe of which Priamus, Ecuba, and al þe Troians weñ gretly in 25 dispair; ffor after Ector he was þeir protectour.

[*Fol. 23b.] Ecuba, thenking oñ this grete cruelte and fals tresoñ * of Achilles, purposed fully be soñ tresoñ to bring him to his ende. Whervpon she send to hir soñ Paris, and bade ordeine him a felashipp redy for to sle Achilles; for she wold send for 30 him as for the treti of þe mariage, and to mete with hir in þe temple, wher she shuld kepe him in secret wise vnto þe tyme þat he sey best tyme to fall oñ him and to sle him.

¹ Ms. made.

Achilles [was] the gladdest mañ oñ þe erthe whañ he was sent fore, trusting to haue a ful ende of his mariage. He toke with him but one knight or two, come yñto þe temple, and, as he kneled, one smote him vnder the fote, wheʒof he
 5 died anone. And theñ they lete smyte of his hede, and cast the body into the canel where dogges and cowes shuld deuour him.

[XIII. Of the conspiracy of Antenor and Eneas to surrender the city to the Greeks.]

10 Aft̄r which treason so doñ to Achilles, the Grekes so feruently werred vpon þe Troians dayly that grete party was destroyed oñ bothe sides and namely oñ the Troians party.

Vppoñ a day Paris, making him redy for to make a iournay oñ þe Grekes, which in like wise made þeym redy to reñ bifor
 15 þe cite, where at þe yatis they mette so feruently that þere was grete slaʒter; but þe Troians had þe worse, ffor Paris was þere slayñ and grete parte of his peple, which renued þe sorowe of Priamus ffore þeñ had he no cheften laft oñ life to gouerne his peple. Wheʒ Priamus toke to *purpos* to kepe the
 20 cite and no more to issue oute ne to skarmyssh with theym.

Antenor and Eneas, *purposing* fully to haue the cite destroyed, come to Priamus seying in this wise: hit were nedeful for to make a treti for a pes and to restore ayeñ Elyñ to hir lorde with tresoure for his damage, suche as might
 25 be accorded fore. Priamus, hering þeiʒ desires,¹ denied hir axing. They, seing this, wenteñ to al þe comons of þe cite, and with þeire speche so deceyued þeym þat they made al þeym come byfor the king, saying, but if ye wol consent to þeiʒ desires, þey wold depose him and chese þem suche a king
 30 as shuld make a finell pes for al þeiʒ profit. Priamus, seying howe they had bent þe comyns with false flatteryng that he might not be of might to withstond al þeiʒ malis, consented
 [*Fol. 24a.] to a treti for vj * monthe. Vnder þe which treti the false traitoure seid þat al þe couenauntes shuld be engrosed and en-

¹ MS. desiroses.

rolled and Elyn deliuered and Exeona brought ayeñ with deliuerance of al þe prisoners of eȝer party, and so to haue eternal pees bitweñ þe Grekes and Troians.

[**XIII.** How, by the introduction of an horse of brass into Troy, the city is destroyed, and the royal prisoners slain.] 5

In þe mene tyme Antenor and Eneas with the consent of þe false traitour Calcas lete make añ horse of bras so large and moche þat hit was mervaile to speke thereof. Which horse the Grekes desired to offre to the goddes Mynerva within þe temple of Troy, like as þey had made heȝ avowes bifore tyme, 10 Priamus graunting as fore their offering and sacrifice þeir entent. Which horse, whañ he was by craft brought vnto the yate, he was so houghe þat, vnto þe tyme þat þe walles weren broke to make þe yate larger, hit myȝt not entre. Within which horse was hidde a þousand meñ armed. The Grekes 15 [were] also euery mañ redy in hir best aray, so þat whañ þe horse were past þorgh þe brosteñ yate þeñ [bigan] meñ to lepe oute of his bely. And þere þei slewe al þat þei fonde aboute þe cite as porters and keepers theȝof. The Grekes, awayting wel vppoñ þeym, reñ yñ at onys and so woñ þe cite. 20

Priamus, seing this myschef, fled into þe temple, wheȝ þe fonde him and slowe him, dispoiling þe temple of all þe richesse and tresoure, saving that [which] was þe two traitours, taking oute Elyn and þe soñ of Achilles, sleing Pollicene, leving no pece with oȝer of hir body, leding Ecuba into 25 Grece for to stone hir theȝ to dethe, breking downe þe wallis of þe cite, and slewe al þe peple found þerin, and brent euery house.

[**XV.** Of the number of men slain on each side.]

But for to tell of þe debate and discord of þe Grekes for þe 30 tresour in þeiȝ going homward, and howe euery lord slewe oȝer, and soñ [were] exiled foreuer oute of Grece—as Dares and Guydo writeñ—, hit wold make a longe prosses. But

fro þe lying of þe sege into þe ende weŕ slayn̄ oñ þe Grekes
 party viij^c M^l vij^c xvj men̄ ; and oñ þe Troians party weŕ slayn̄
 vj^c M^l and ix^c men̄ ; and so, as I suppose, neþer party woñ
 [*Fol. 24b.] gretly at the ende. * ffor afterward Eneas slewe Antenor, for
 5 he shuld not haue gretter rule þeñ he amonge theym that
 askope oute of Troy. And þe frendis of Antenor basshed and
 exiled Eneas foreuer, wheŕ he lost all that euer he oþer his
 aunceters gate. And alwey the ende of euery tresoñ and
 falsenes [turneth] to sorowe and myschef at the last. Amen.

NATHANIEL E. GRIFFIN.